

I question this idea of going to God, that God is within us and with us always. There is the Paramatma realisation, with the Brahman conception subservient to such and the Bhagavan quintessence being the crest jewel of this triumvirate. Bhaga meaning fortune or wealth and van means possessing, in this light Bhagavan is given as an honorific title to that great siddha mahatma sage who is possessed of the great fortune of God.

Van also means love or worship – so the deeper meaning is that they are the great fortune of love of God and fit for worship. It also goes on that Bhaga means Lord (God himself) of the van; meaning forest. Ramachandra had his Panchavati in the Dandakaranya forest, Sri Krishna performed his love dalliances in Vrindavan [one of the 12 forests of Vraja mandal] and even Herne the Hunter still haunts the forests of our little native isle.

That the forest is an exceptional, living breathing environment for meditation; I can attest by reason of practical experience. In Srimad Bhagavad Gita – itself the song of Bhagavan, Sri Krishna says:

yogi yunjitam satatam  
atmanam rahasi stithah ekaki

He who is forever yoked in the secret station of the soul, mind and self is  
a yogi, alone.

6.10

He goes on to describe the withdrawal to a secluded place and the practice of this yoga; though the import of the forest being really the interaction of life and not a dead space is of paramount importance. That in the hustle and bustle of modern day life, we can find that secluded place to realise the living kinetic atmosphere that lies between us all can be hard indeed. When we veil ourselves of the interconnectedness we could do well to avail ourselves of the forest of our minds, inviting Bhagavan to walk in the forest of fortune of our hearts – that way ever creating, maintaining and expanding such.

When we see the beauty of God's garden we are unable to resist the compelling relationship with such felicity and nectarous love accord.